

The following is an English rendering of the Friday Sermon delivered by Hazrat Khalifatul Masih IV, may Allah strengthen him, on November 29, 1991, at the Fazi Mosque in London. It has been prepared on the basis of the tape in possession of the editorial staff of the Ahmadiyya Gazette on their own responsibility.

Huzur started by reciting the creed of Islam, seeking the protection of Allah, and reciting Surah Fatihah. Then he said:

In my last sermon I discussed how to organize the work of *Da'wat Ilallah* (Calling unto Allah). I will now place a few more points on the subject before you.

'Follow up' is an English phrase which means to pursue something after setting it to work to see whether the effort reached its intended result. A beautiful illustration is provided in the Holy Quran in the story of the birth of Hazrat Moses (may peace and blessings of Allah be upon him (pbuh)). His mother, according to the command and revelation of Allah, put the child in a box and floated it in the river. She sent his sister who walked along the riverbank to see where the box had reached, how it reached there, and what happened to the child. The mother of Hazrat Moses (pbuh) had firm faith in Allah's promise that the child would be saved and attain the higher purpose for which she was making the sacrifice. However, it is human nature that love and attachment demand satisfaction; we want to see with our own eyes what happens.

This search for satisfaction affects human plans

deeply. If one were to give advice on something or to someone without any deep feelings, his follow up would be weakened. Some people give advice as if they were removing their burden. Their attitude is: "We have discharged our duty; now it is up to you. You can accept or reject it." But there are others who, after giving advice, see what effect it has. If there is no effect, their heart is burdened with grief. An onlooker cannot fathom their inner feelings. But Allah Who knows the unseen is aware of their innermost condition, or they know it themselves.

A picture of such feelings is painted by the Holy Quran of his holiness Muhammad Mustafa (may peace and blessing of Allah be upon him (saw)). Allah says:

لَا يَكُونُ لَكَ عَلَيْهِمْ حَرْجٌ

O my servant would you kill yourself in the grief that your admonition has no effect on them, and they don't believe.

This is the soul of *Da'wat Ilallah* (Calling unto Allah) the highest achievement of which was manifested by his holiness Muhammad Mustafa (saw).

By putting his feelings before us, the Holy Quran has made them ever living.

This is the method that will have to be adopted by each Caller unto Allah and by each of those who have to organize this work. When words of advice reach you and you convey them to others, your obligation has not ended. When the organizers give a report to their Amir, that on their appeal so many people are ready to preach or have desired to become Callers unto Allah, they should partly be satisfied that the admonition was effective to some extent and the matter has progressed. But then they should look into the quality of those Callers unto Allah. Have they translated original pure motives into action? Have they followed their program with perseverance? If they did follow up, how did they pursue it? What was the result? A whole process should be set in motion as a result of conveying the first message of Calling unto Allah. This process continues until the person concerned accepts Ahmadiyyat. Did this process continue link after link as a chain? This is a question which should arise in one's heart.

If someone has a deep attachment with any work, such questions will arise naturally. Like the sister of Hazrat Moses (pbuh) one will walk along the bank of a river to see the outcome of his program. If his condition progresses further, then like the heart of his holiness Muhammad Mustafa (saw) -- to some extent since it is not possible for him to develop that condition 100% -- he will feel the condition in his heart. He will develop deep love for the program, as an author loves his book and an artist loves his painting.

Each creator loves his creation. If you will make these programs yours, your heart will be attached to them, regard them as your own personal work, and develop love for them. Then your work develops different colors and receives different blessings. I advise all office bearers and Amirs who are connected with the work of preaching to search their heart to see whether they have made this work a part of their lives. Sometimes grief becomes a part of life. Just as a lover is consumed by his love, a similar condition should develop in you about your program.

If you do not have any such feelings, the work is not in your control yet. You will have to increase your attachment with the work of religion and to take that work to its completion. Only when this attachment increases will the work advance; if the attachment is missing the situation will remain static. As a result of attachment search and follow up must develop. If it does not, there is weakness in the involvement and attachment of your heart.

How do you have to pursue this work? It is such a huge task that it is not possible for anyone to visit each Caller unto Allah and examine his situation, examine his programs, and see how he's running those programs. It is a big task, but you must make a start of this work and if the start is made correctly then gradually, Inshallah, this work will be sorted out. The Amir should sit regularly with his Tabligh secretary. Beside the meetings of *Amila* (the Executive Committee) the Amir should call his Tabligh secretary and sit with him and ask him what he has done about this work. Find out whether the Tabligh secretary or his assistants have visited people who have made promises of calling people unto Allah. Did they review their work in detail?

Take the U.K. for example: about one hundred people from Birmingham have enlisted themselves as Callers unto Allah. Each year these statistics are repeated but no one visits them to see what they had done the previous year. This is self deception. You are living in the world of imagination and think that you are doing some work. When the report (on Birmingham) was received the Amir should have expressed his satisfaction and immediately asked him: "What action have you taken after receiving these names? Have you found out who those people are? Have you found out to whom they're preaching? What is the method of their preaching? Do they have the material which is essential for preaching? If they are preaching in a wrong way, has someone tried to find out and explain the right method to them?" If this has not been done, the work is not satisfactory; it is just a list and nothing more. During his tours, the Amir should show the Callers unto Allah by example how to develop contact and how to do the work.

If a Tabligh secretary is doing his work properly, and the jamaat is of a reasonable size, he cannot have time to do anything besides his day-to-day work and the work of tabligh. He will have to tour all places. Stopping at various places he will have to develop so many contacts. This demands that he will have to form teams of workers. His own limitations demand that he should prepare some assistants. For instance, he can form a central team; for this he can select some young men who have no other assignments. He may even select those about whom it is feared that they will be wasted because they are not serving their religion and are getting lost.

To develop contact with new workers, it is not necessary to tell them at the outset that he is going to put them to work. But he should select them and with love and affection invite them to tea etc. He should develop personal contact with them and then tell them, "I'm going on a tour, can you come with me? Let's go and find out how far we can serve the faith." It is not necessary to use these specific words, but the message should be such. Beside new people he should include in his team some people who are already serving and have a passion to serve.

It is not necessary that the whole team go everywhere together. He can rotate his visits among his assistants. He should take some assistants with him. He should also take some members whom he intends to make his assistants and wants to give training. They should visit the jamaats and tell the president the purpose of their visit.

They should plan to meet each person. They should not just call a meeting. Although you can convey the message to all of the people at one time, if you do not follow it up on an individual basis, the work cannot be accomplished fully. So he should make a program to reach all of the people at times which suit them.

It may take pains to organize this, but the work which is done with love is not a headache, but a pain of the heart. A headache is a problem but the pain of the heart is a lovely experience. Apparently it is a headache but if you have an absorption, a deep link and attachment, you will enjoy this work greatly. As

you develop contact some people will say they have no time. You may respond: "Tell us what time will suit you. We want to discuss some important matters." Then whoever gives you time, you can visit him and ask: "You have put your name forward for preaching, what work have you done? Who are the people you have contacted or can contact?"

If, before making the visit, you have completed all the checks about which I have given advice repeatedly, this work becomes very easy. For instance, regarding these checks I have often advised that you should collect full information about ethnic minorities living in your country. Mostly that information is connected with the Tabligh secretary. You will then have to analyze that information and divide it city-wise, otherwise that information is of no use. This is a separate subject which has already been explained repeatedly, and instructions about it have already been conveyed to various jamaats. I am mentioning it here briefly as an introduction.

The aim is that the Tabligh secretary must have information about various groups of people in a country, and the people who are the local inhabitants of that country. Their division into various groups can be based on their cultural, economic, and ideological differences. For example, there are authors, newspaper journalists and those connected with radio and television, political leaders, farmers, businessmen and many other groups. You can divide them into local and foreign groups. You can gather information about them and you must have such information.

When I went to Portugal, I observed that the missionary takes keen interest in tabligh work. He had developed contact with people who were not Portuguese. When I asked him to gather more information, a representative of an African country who was present in the gathering provided information about the people from his country. There was such a great opportunity to work among them that the missionary would have faced difficulty to find time for anything else. They are the people who, compared to the local population, can understand Ahmadiyyat more easily because Islam has a deep influence in some countries of Africa and it is not

difficult for them to understand Ahmadiyyat.

If the people who have been separated from their homes develop contact with a mission, they find it to be a support for them. They have a natural desire that there should be a place of gathering to which they can turn in times of difficulty and discuss their problems and receive real sympathies. It is not just one such group but there are more than one. So I reminded our missionary to work among them and get help from those who come to him. And some among them have already accepted Ahmadiyyat.

If you send literature through the mail many people pay no attention to it. You yourself receive all kinds of advertising material and receive various kinds of literature. You may glance over some of the things in which you have a personal interest, but usually you throw it away. The world takes the least interest in a religious message because as soon as one hears the message he feels: "They are trying to convert me, and they will try to break my existing links. Why should I take on this unnecessary bother?" So if some personal contact has not developed first, the message generates no interest. I will discuss separately the means to generate interest.

But now I will return to the point I was discussing. You should visit such a person and ask him that: "According to my information the Chinese, Russians, Portuguese, Africans, and people from the West Indies live here. Have you found out if these people live near you? Are there some people among these groups who work with you? If there are, did you try to contact them? If you did try, then what was your method of contact? If you contact a stranger and tell him to come and accept Islam, he may lend his ears to you, but there will be a natural reaction in him. First you need to find the circles of his interests, then one thing will lead to another." If, for example, he has developed contact, ask him: "What was the result of your contact? What reply did a Chinese give you? What reply did a Turk give? What reply did a Gambian give? If they took no interest, did you find out what things interest them? What possibilities are there to create a desire in their heart to investigate the truth of Ahmadiyyat, that is, true Islam?"

Such a detailed examination will lead to a critical self-evaluation. You will have to discuss about each one who is being preached. You will have to give him suggestions. A Tabligh secretary who works on these lines gradually gains vast experience; he develops the capacity to give good and beneficial suggestions. His colleagues also receive training.

Let me take this example a little further. There is, for instance, a Chinese living somewhere in the U.K. If you visit him and say, "Come and learn something about Islam," he will probably show no interest. But it would be much better to present him a souvenir which speaks of some contact with the Chinese people. There is no such souvenir present, I am only citing this as an example. There are some souvenirs for other nations. So whichever person you have contacted, if you show him something which tells him that this Jamaat has a respectable position in his country and that the Ahmadiyya Jamaat has done great service to his country, and the dignitaries of his country respect them, then he will certainly be brought closer. He will not remain a stranger but possibilities will develop of his acquaintance with you. He will come closer and then you can explain to him what the spirit of our Jamaat is and how we work. If he is African then you can take more interest in his people. For this you must have knowledge and this information should then be conveyed to the relevant person, and you should teach him the right method of approach.

Now I will return to the example of the Chinese. Many Chinese friends come to visit me. Instead of giving them a message of Islam directly, I talk to them about the situation in China and their problems. After a while, the matter does come to morality. If in your discussions you keep in view the mistakes which their leaders have made and the weaknesses of Communism as a result of which China has arrived at the present situation, the man will develop a deep personal relationship. He will feel: "This man has an interest in my people. He is aware of the circumstances of my people. Whatever he says is his right and his final analysis is also the voice of my heart." When a contact develops in this way it is not at all difficult to change the direction of discussion. For instance, while discussing morality one can

mention Confucianism and it can be observed that: "Since the moral teaching of Confucianism is revealed by the One and the same God, it is fundamentally connected with the teachings of Islam. You find this teaching in Islam also. Without such a teaching no system in the world, even Communism, can be implemented." So one thing leads to another and the discussion can lead to an entirely different point.

On various occasions-- question/answer sessions and addresses-- I have offered much material on these subjects. No Tabligh secretary can say that I know these things but he has no knowledge. I have shared my knowledge with you. My knowledge and your knowledge are not two separate things. Whatever is known to an Ahmadi, he writes it to me and directs my attention to it. Daily, I receive letters on various matters in which Ahmadis tell me what is happening in which country and their thinking. Sometimes they send me newspaper clippings and some Ahmadis send me books. If they have read a good book they send it to me and say that, "It has a connection with religion that is linked to your work; there are things which can be of use to you in guiding the Jamaat." I receive books with such introductory remarks. Whatever information they send me I do not keep it locked up within me like a miser. During meetings and tours, in my sermons and question/answer sessions I return to the Jamaat whatever good points I receive from the Jamaat. Collecting together this subject takes on the form of a river.

In short, if a Tabligh secretary wants to prepare himself there is much material for him. There are ample means for his preparation to study the literature and to study the situation of the world. You can also get information locally from ethnic groups. You can get information about their economic and moral problems. You can also obtain information about the economic, social, and political problems in their own countries. Whoever collects that information sends it to me, and whatever information I receive I send it to them. This way a treasure of knowledge is created which continues to grow.

All these general matters are deeply linked to preaching. As long as you do not take interest in matters which are of interest to the one you are

preaching, there will be very little chance for you to make him take interest in your message. First you will have to take interest and then gradually you will come to know of many other things. And as a result of those things you will gain the light of knowledge. As I have mentioned before, you cannot journey without light. Therefore, you cannot have an effective talk with a stranger. First you have to discuss general matters with him to find out his nature and thinking.

When new friends are brought to me I talk to them on general matters. The Ahmadis who bring them may wonder why I do not talk directly and preach them. But I cannot do that as long as I don't know the nature of the visitor. What are his interests and beliefs? What are his experiences? What bitter feelings are buried in his heart? Without knowing these you cannot preach in the real sense. So the matter comes to the same point of wisdom which the Holy Quran has mentioned, that you should invite people to your Lord with wisdom. The concept of wisdom is vast; whatever I am discussing now are its branches.

You can see how hard a Tabligh secretary needs to work, and how much time he has to spend.

Then he can tell the person whom he's preparing to become a Caller unto Allah that we have such and such material for you. If some Bulgarians live around you then, with the grace of Allah, such and such literature has been prepared for them. If they are Romanian then we have this literature for them. If they are Turkish then we have this literature for them. If they are Arab then we have such and such material.

In short, with the grace of Allah the Jamaat is doing all it can to prepare literature for most of the people of the world. But most of the Tabligh secretaries don't even know what is being done. They neither know the details of the literature nor about the audio/video material. Their situation is the same as the poet who asks: if there is someone unaware it is the flower while the whole garden knows everything. Those who's task is to preach don't know these things. If they know it then they will have to convey it to every man who has given his name to be a

cannot enter easily, and will have to explain in detail. Then he can tell them the method for developing contact.

If one is a total stranger, you can develop contact with him also. For contact you can create opportunities. It is not at all difficult. When I used to study in Government College Lahore, I discussed the subject with other students of the Ahmadiyya Association. I told them that to develop contact is not at all difficult for me. The formula is that if you have an interest in someone, he will take interest in you. I gave them the example of a hockey player. No matter where he is sitting you can approach him and say, "I have watched your game which has made a deep impression in my heart." Suddenly, in his heart, a corner of love and tenderness will develop for you. Then you can say to him that, "I will consider it an honor if you would join me for a cup of tea." Then you can start some discussion concerning the same topic. It is impossible that he would push you away.

Every man has some qualities. You must never give false praise; no question of that arises for a believer. But there are always opportunities of giving true praise. There is a shining lamp of hope which we have to hold and move ahead in the field of preaching. The shining lamp of hope is that whatever Allah has created invariably possesses some good qualities. In each and every individual of a group, no matter how low he has descended in his morals, some qualities do remain. Even thieves and wicked people retain some fundamental good qualities. As a result, there is always a ray of hope of his return and repentance. Therefore, you should develop contact through the good qualities of everyone. There are special qualities of each nation and you should also keep those qualities in mind. If, in the beginning, you don't know a person, you can talk about his good national qualities. If you have become acquainted with him then gradually you should find some of his good qualities and mention those qualities to him. Then his contact with you will start increasing.

To develop contacts, some entertainment will have to be provided. You cannot do without it, so a Caller unto Allah should be prepared for this. In this

connection there are many opportunities of service for the ladies also. Many reports show that those Callers unto Allah whose wives possess courage and serve and entertain guests flourish in their efforts. The circles of their contacts widen quickly. If someone were to come and taste the meal cooked by your wife once, then, unless your wife is a terrible cook, he will feel really grateful. He will ignore any shortcoming, will thank you, and develop a deep contact. So in this way your wives can also share in this work. Your children can also play a part if you educate them to show affection and talk lovingly. Then that remote contact will gradually become a closer contact and change into a family relationship.

Bringing remoter contacts closer demands proper planning. It is essential to know the methods. They are not taught through general advice; they must be demonstrated through practical example.

You can see that if a Tabligh secretary takes a few people with him, how much time will he have and to what extent will he be able to do all these jobs? How many Callers unto Allah he can visit? But, as I have explained, the real method is the same. The two or three people he takes with him should start sharing his work. He should give them training so that they, in turn, try to take a few local people with them. Then they can allocate territories. This way work which started from humble beginnings can become widespread. Others will start joining in. On this subject, also, the same verse of the Holy Quran, which teaches us a method of prayer, applies:

وَقُلْ رَبِّ ادْعُونِي مُدْخِلْ صِدْقِي وَخُزْنِي فَرَجِ
صِدْقِي وَاجْعَلْ لِي مِنْ أَمْرِكَ مُلْكًا نَصِيرًا ﴿٥١﴾

[7: 51]

"O Allah in which ever stage of progress we enter please do not make that stage our final station, but make it a stage to open doors leading to other stations." In this regard each stage should prove to be

a *Makam-e-Mahmud*; praiseworthy station for the station which is praised by Allah. In the previous verse Allah says that soon, He will turn you at the praiseworthy station, i.e. establish you on *Makam-e-Mahmud*. Then comes the above prayer. After understanding the demands of the praiseworthy station this prayer should rise naturally from one's heart as Allah has taught us.

Since *Makam-e-Mahmud* is bestowed by Allah, it does not need any human praise. *Makam-e-Mahmud* is that station which is granted by Allah when He considers someone worthy of praise. After this the praise of the world starts automatically. I cannot say that in the praiseworthy station only God is praising and not people. But the praise of people is subordinate to the praise of Allah. This is the song, when heaven sings, the angels sing in tune. Then under the influence of the angels, souls which live on earth join in singing the same song.

Makam-e-Mahmud continuously manifests itself in all of our works in the form of smaller stages. The *Makam-e-Mahmud* of his holiness Muhammad Mustafa (saw), i.e. mentioned in this verse, is beyond our imagination. But citing it as an example, I am trying to explain that even that *Makam-e-Mahmud* is not a station that was attained in just one leap. The Holy Prophet (saw) journeyed all his life and traveled from one station to the next. We shall also have to follow the same course. If we serve our faith in a spirit of righteousness, putting our trust in Allah and supplicating to Him, then each stage of that service can become a *Makam-e-Mahmud* for us. On such occasions, also, this prayer should be said continuously. Also, the prayer that 'I will need helpers at every stage.' One does not need helpers to sit idle, one needs helpers to step ahead. One needs helpers especially during a difficult journey. So you should create your own helpers, and say this prayer that: "O Allah at each stage which you make a praiseworthy station please provide such helpers for us so that this journey should continue to become easier for us. And instead of getting tired and sitting idle we should always continue to step ahead." If you train the jamaat with these prayers and with this attachment then the colors of *Da'wat Ilallah* will

become the colors of the rainbow.

I was raising earlier about various kinds of people. You will have to examine what kind of people are taking more interest and where. You will have to keep in view your experiences. It is not enough to start an experiment in many places. You will find that sometimes some groups take little interest in religion and others are more inclined. You will also have to see what kind of contacts generate results and vice versa. In short, even if you take your work to the relevant people and explain it fully and complete the work, the matter does not come to an end. You will have to learn from their experiences. When you visit them next, you will have to ask them: "Have you done anything about the methods we discussed during our last visit? Have you developed any contacts? What was their reply? What answer did you give?" When you talk to them in this way you will find that many of their answers were inappropriate. Many of their answers pushed people away instead of bringing some closer. These things reach me automatically. Therefore, it is not necessary for me to visit them and find out from Pakistan, from African countries, from Fiji, or from Japan. Everyone who is preaching desires that he should tell me how he preached. Some reports I receive are so lengthy that it takes several days to read them. Those who are accustomed to giving detailed descriptions will tell me anyway in detail: "I talked to such and such a person, he said this to me and I said this, then he said this and I said this. Then we discussed this, then another person came in and I started the discussion with him, then another person came and tried to avoid the issue." All this detail is given in that report. Sometimes I am pleased to read an intelligent reply. At other times I feel grieved that the reporter tried to defeat the man and did not try to win his heart. He gave a harsh and cutting reply, but tells me with great pride how he rendered him speechless.

To silence someone is not our aim. Our aim is to win hearts even if we are silenced. This is also a meaning of wisdom. At times hearts are won over by being silenced. If you tolerate some remark, do not reply to it, and become painfully silent, then as a result of this also hearts are won. A few days ago I received a report on the subject from Africa. They

say that we went to a place where the Christian priest used very abusive language, spoke harshly, and misbehaved. At this we thought it appropriate to exercise restraint and not be harsh in return. Therefore, we bore that pain with patience and did not say anything. The next day he came to us with sincere apology feeling deeply ashamed. He apologized repeatedly and said: "You should talk to us again. You should explain your message to us again. We are ready to hear and will discuss it in a gentle way." I receive letters on this subject not only from Africa, but also from various other places. Whenever Ahmadis exercise restraint for the sake of Allah their silence becomes a means of winning hearts. And the one who knows how to reply gains a result in which he wins hearts. Then with the grace of Allah he is certainly established on a high station. His efforts in the field of preaching with the grace of Allah continues to fill his lap with sweet fruit.

Another thing which I have found important relates to the tendency to debate without finding out whether the person concerned possesses the capacity of acceptance. The addressee may have habits like stubbornness, prejudice, and obstinacy, as a result of which he is not guided. The Holy Quran in the very beginning has told us that this Book is a guidance for the righteous. Here, the fundamental definition of *mutaqeem* is that when they see the truth they have the capacity to accept it. That is, they don't have prejudice or stubbornness. The first step of *taqwa* is that a man must have the capacity to call a spade a spade. For this, one does not need much education. It is the name of a natural condition of man's nature. People who lack this natural honesty will not be guided no matter how much you debate with them. Only if Allah removes their fundamental disease can they be guided. Instead of wasting your time on these sick people-- in the hope that Allah is All Powerful, perhaps he will change their hearts-- why don't you pay attention to those who are not sick?

When you don't have enough time and have much to accomplish, you should first tackle things which are easy to capture. If you start with difficult things, the result will be much less and will be delayed.

Therefore it is necessary to explain why a man should be rejected and for what reason he should not be rejected. This subject in itself requires deep reflection. I want to explain it to you very clearly.

You must not reject someone simply because he is taking a long time to understand or it is difficult for him to accept the truth. If his nature is pure, if there is no falsehood and prejudice in him, then no matter how many other ills he is suffering it is possible to guide him. You must not discard someone declaring him to be unpious. Because, as there is beauty in everyone, ills are also found in everyone. You will not find a ready made angel for preaching. If he is a ready made angel, then perhaps he will start preaching you. Because compared to him there will be more ills in you. Therefore you must not discard him because of ills. You must remember one thing, that the definition which the Holy Quran has given in the very beginning is this: he in whom there is no light of truth, who has crookedness of nature will not be guided. No matter how much you try you will not be able to guide him. After a few more verses Allah clarifies this subject further and says, "Their inner crookedness has come in the way of their good capacities." Allah has given good capacities to everyone. They have ears, but their ears are blocked. They have eyes but there are coverings over their eyes. They have hearts but their hearts have become sealed. They have been blinded. To waste time on those whose hearts have been sealed is a waste of your valuable time.

But contrary to this you need to take great care of another thing. To declare that this whole area is sealed with no capacity to accept guidance is a dangerous pronouncement. What it means is that you are trying to push the blame of your errors on the destiny of Allah. Therefore, you must not be quick to give this pronouncement. Only after deep examination and with wisdom can you give this pronouncement on an individual basis. Then leave people in whom you find stubbornness and prejudice and turn to good natured people.

I remember that before the partition of India during our student days, many of our friends in Lahore had a great passion for preaching. They preached all their

life and throughout their life there was not a single fruit from their preaching. The reason is that they debated with the same stubborn people. One argument followed the other. Daily there was an uproar, discussion, debate, and heated argument. Sometimes there were fights also. But they had become so attached to their friends that they could not be separated and they wasted all their life. If they had left those friends and paid attention to other people instead, they could have easily found some good natured people. But why didn't they do this? This is the question which is necessary for you to understand.

There are various kinds of egotism. Some remain suppressed and disguised. Once you start a religious argument, if you do not respond to a question and do not have the ability to say that, "I have given you the answers now it is enough", you may feel a personal defeat that you are not willing to accept. In such a case you will never be able to free yourself of such a person. You will have to be prepared to swallow your pride and say: "My dear fellow you have won and I have lost. I have no reply. That is, I have no answer to your crooked arguments. You can take it that I have lost, but for God's sake leave me alone." If one says this then at times his hidden ego says to him that he has accepted defeat and disgraced himself. This is the obstacle which comes in the way when you want to free yourself. The habits of the people I am talking about were an obstacle in the way of their preaching. They thought that it was necessary for them to give an answer to every question. They did come armed with good answers, but anyone who is not prepared to accept good or bad answers will not listen. He will not accept in any case.

You will have to watch if someone is debating continuously with the same people. When I visited Germany I saw that Jehovah's Witnesses were very active. These days they are working hard in Africa also. When some families came to visit me and Tabligh was mentioned they said, "We are preaching but it has no effect." When I inquired further I learned that they were wasting their time on Jehovah's Witnesses, who are the most rigid among Christians; they don't have the capacity to change.

They have a special kind of thinking. The qualities you need to become a Jehovah's Witness includes crookedness and narrow mindedness. Without that, no one can become a good Jehovah's Witness. An Ahmadi can save from stumbling those who do not have the qualities to become Jehovah's Witnesses, but have accidentally joined them. I received a letter from Japan that a Jehovah's Witness had such a pious nature that with a little discussion his heart was put off from Jehovah's Witnesses and turned to Islam. But Japan is a distant nation. The Japanese do not know Christianity so deeply. But some missionary sects of Christianity characterize weak intellect and rigid attitudes. For Mullahism, dimness of mind is essential and wherever foolishness changes to stubbornness then no matter what you do, you can never succeed. So I explain to them that, "Why are you wasting your time?" If you have to talk to Jehovah's Witnesses then you should at least find out how you can get rid of them. Either they are sorted out or they should no longer be able to face you. You should have an entirely different kind of approach with them. Once a similar kind of lady came to talk to me. I said, "First tell me what the relationship between Hazrat Jesus, Hazrat Mary, and God is. Is he really a son?" She said, "Yes, of course. There is no doubt about that." I said, "In that case, Hazrat Mary is the mother." She said, "It is natural she's the mother." I said: "If God is the father, then Hazrat Mary will be His wife. But if the marriage was not solemnized then this relationship is unpious. And we cannot even think that Allah can establish an unpious relationship with his creatures. However, if the marriage was solemnized it could have been in heaven, it is not necessary it was solemnized in this world, then she's a married wife. Now you explain to me the next thing that when Mary married Joseph, the carpenter, did God divorce her or did she have two husbands? One husband was God from whom Jesus was born and the other was Joseph, the carpenter, from whom many other children were born. So you should resolve this confusion." Such problems can be presented logically; there is no answer to them. You can test it and see. You should talk keeping within the limits of respect, there is no doubt about that. Not to hurt people's feelings but to explain to them, you can place these ambiguities before them. If you talk to

one or two this way logically, then even when you invite them they will not come to you. Whenever they drag you to some statements of the Bible which they don't understand themselves, nor has an ordinary man the capacity to understand them because they are connected with deep meaning, no matter what you do you will never be able to correct their views. They will always think of you as their prey. So in this respect also the Tabligh secretary and his colleagues will have to research and examine in detail those whom they are preaching: Who are they? How do they react? Are they winning ground or are they themselves becoming a prey to doubts?

It is a vast subject and demands much time. You need many trained helpers. You need much prayer. But now it is getting late, therefore I will stop here, and, Inshallah, I will take up this subject again in my next sermon. May Allah enable us not only to understand, but whatever we understand, may He enable us to act upon it. Ameen.